

Text:

Khaddam Hussain arrived in the northern English city of Bradford at the age of 8. His parents, like many Pakistanis in the early 1960s, had come to fill their former colonial rulers' demand for cheap labor. While his father kept his head down working at the woolen mill, Khaddam coped with racism. "I was the only Asian in the whole school," he says. "Day in and out I got beaten up and some teachers just stood there." Soon, though, there were few white faces left in the Manningham district, where his family lived. Asians moved into the terraced houses and eventually, Pakistani supermarkets banned alcohol. Children learned little English and not much else at ill-funded schools that were almost 95 % Asian. As they grew older, young men complained of police insensitivity and borderline brutality. Some, like Khaddam's son Adnan, had enough resourcefulness and family help to start their own businesses, but many can't find a way out of the ghetto. The eruption came when a minor clash between white and Asian gangs exploded into three days of violence in July 2001. Young Asian men turned their rage on the police and ravaged the symbols of "white culture", like a BMW showroom and a club for white working-class men. Many of the older generation were shocked that their sons were involved. But young men with Bradford rather than Punjabi accents were no longer operating by their fathers' rules. "They feel a distance from their own parents," says Martin Baines, a West Yorkshire police inspector who has worked on police-community relations for 25 years. "They've created a culture and identity all their own."

The riots coincided with the publication of a report on ways to ease cross-cultural tensions. The report painted a grim portrait of a place where white flight had left behind an underclass of poor ethnic minorities and concluded that the nation was in danger of becoming a collection of separate communities leading parallel lives with their own places of worship, employment, schools, community organizations, languages and social networks.

Bradford exemplified the perils of Britain's 20-year approach to integrating its immigrants.

Responding to the open racism that greeted the first post-war wave from the old empire, Britain grudgingly decided to let the different identities of its minorities flourish. Yet for more than a decade - and especially after the July attacks on London's transport system by alleged home-grown suicide bombers - the government has grown increasingly uneasy with passive multiculturalism. Trevor Phillips, the black chair of the Commission for Racial Equality, recently fueled the debate when he charged Britain with "sleepwalking into segregation", with its emphasis on recognizing and respecting diverse cultures. But Britain rejects U.S.-style affirmative action in favor of something less drastic: having the government take a more active interest in ensuring all its diverse citizens share enough values and common experiences to keep the country together. That can entail small things like encouraging a more profound sense of British citizenship through tests of national knowledge. And it can involve fundamental changes in how the police, for example, interact with minority communities. In Bradford, Baines works for a department that now has 4.1 % minority police officers, regularly consults with an ethnic-liaison committee, broadcasts a radio program to the Asian audience, and works with locals to head off trouble before it can build into rioting. The difference in community policing, he says, is that "We're on the ground, we can't run and hide."

Yet the steps are insufficient. Bradford today is still a poor, uneasy mix of integration and discrimination. Iftikhar Hussain, manager of a restaurant wrecked by white youths in revenge for the 2001 riots, has helped rebuild a business that attracts a booming white clientele. But he is convinced racism lies behind difficulties he's had with the local authorities. And he is angry that the schools his children attend are still almost completely Asian. He supplements their lessons with private tutors and the kids, aged 18, 16 and 14, want to go to university. "But I worry because they haven't been to school with any whites," says Hussain. "How are they going to handle things when they go to university with them or when they start a job?"

Time, 2005

(701 words)

Vocabulary:

line 19:	white flight:	the fact that white citizens have moved away from a certain area
line 30:	affirmative action:	government program to support minorities and women
line 36:	ethnic-liaison committee:	committee that consists of representatives from different ethnic groups and that works towards interracial understanding

III. Composition (about 250 words)

(10VP)

Choose ONE of the following:

1. Comment on the idea of Britishness as maintained by Doris (*The Force of Circumstance*) and Major Carruthers and his wife (*The Second Hut*).

OR

2. Describe the postcard and comment on what it reveals about how the British colonizers wanted to be seen.



Christmas in India, The Graphic, 1881

Quelle: (Getty Images, Hulton Archive/Rischgitz)

OR

3. "...emphasis on recognizing and respecting diverse cultures." (l. 29)
– a first step towards a segregated country or a necessary means to reach true multiculturalism?
Discuss the question with reference to the USA.